

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd gives
his life for the sheep.
John 10:11

Haugen, Rev. A. K.
mar 46

Volume 20

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

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No. 22

25th Sunday after Trinity

WE MAY KNOW

Epistle: 1 Thessalonians 4: 13-18.

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1. Thess. 4:13.

Paul is removing a great burden of anxiety from the minds of his readers. They were in darkness concerning the fate of their departed friends. Ignorance is a stupid foe; it leads to superstition and fear. When people are kept in ignorance about spiritual things, they rely on their imagination, or they believe false teachings and errors. Some people are ignorant about the hereafter because they do not want to know. They do the best they can while they are here, or at least they claim to do so, and then they hope that all will be well when they get to the other side. Others remain in ignorance as an excuse for a life which is earthbound, selfish, and sensual. Still others are ignorant about the state after death because they have been taught to believe things which are unscriptural and untrue. Our knowledge of the life to come must, as everything else pertaining to faith and the Christian life, be gained from, and based on, the Word of God. It is by the Word that Paul informs and comforts his readers. Instructed in the Word of God and enlightened by the Holy Spirit we may know what we can expect when this life is ended.

Knowing what lies ahead gives comfort and hope if we have faith in Christ. For a Christian life does not end in a blind alley. Death is but the gateway to heaven and to a fuller life in close fellowship with our Lord.

Ties of blood-relation and of love are real bonds in this life. The Lord recognizes these relationships and knows that separation can be painful for the present, but it must not be bitter and despairing. We must not sorrow as others do who have no hope. Those who live without Christ have no hope in the life to come. For such people death is terrible. Dreadful is both the uncertainty here, and the fear of eternal judgment for those who have departed. Not so, however, for the Christians, although separation may cause sorrow, it is only for a moment when we shall meet again for never to part.

For we have hope. And our "hope is built on nothing less than Jesus' blood and righteousness." We believe that Jesus died and rose again. This is our only plea. Empty-handed and unworthy we stand before the cross. But there the Savior took my place. "He has redeemed me, a lost and condemned creature, not with silver and gold, but with His holy and precious blood and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity." On the cross Jesus paid the penalty for all my sins. Now my sins are forgiven by faith in Jesus. His resurrection is my pledge that the atonement was sufficient; and it gives me hope that as He lives I, too, shall live.

It is a personal matter. No one can believe for another. Daily I must come to the cross with my sins that they may be forgiven, blotted out in the blood of Christ. Living in fellowship with Christ by faith gives certainty and hope for what lies ahead. Whether we remain, or depart before Christ returns, we know that we are His — "and so shall we ever be with the Lord". Wherefore, we "comfort one another with these words." Amen!

—J. P.



Missionary Trygve Salte

Our dear missionary, Rev. Trygve Salte has gone to the heavenly home which he looked forward to and to which he so whole heartedly worked to point others that they too might prepare to enter.

Yes, it was with exceedingly great sadness we received the cable from our Field in Colombia, South America, telling of the death of that dear servant of God on September 30 of this year. He had been sick a few weeks only. At first it was thought to be a hard case of malaria, but then a blood test was made which revealed that it was typhoid. To date we have not heard particulars about his death except the cable referred to above. More will be written about that later.

Missionary Salte was a man of God. He had the burden of souls on his heart. He did not spare himself. He gave his life for the people he loved. He gave his all.

It was a great joy to work together with Brother Salte on the Mission Field. It was our privilege to be school mates in the United States, to travel together singing and preaching the gospel, to work together in the Cause of Christ in Canada. We learned to know each other most intimately and had the greatest confidence the one in the other.

How precious and blessed were the times, which were not as often as we would have desired due to the great distance separating us on the Field, when we could sit down to meditate on the Word of God and pray for each other and for the Cause of Christ so dear to us in Colombia. We seldom were together without spending until the early hours of the morning in that manner. And then when the time would come for us to return to our own stations we would often spend the whole night thus and talking about the work out there with its many problems, difficulties and great need.

It was our privilege to serve on our Field Committee together and with the other members we were led to see more clearly each day the crying need of our fellowmen in Colombia. How happy we were for men like Mr. Salte, but now the Lord told him to come home to that which is far better for him. But, O, how he shall be missed, by us as individuals, by the Mission, by the believers and the people of Colombia, by his dear wife and that very dear little daughter of theirs.

Missionary Salte was now the Director of our Bible Institute for the preparation of young men and women for the service of God in Colombia. We hope this to be a beginning towards a more advanced seminary work. This was also Mr. Salte's great desire. He had a special gift for that work and his heart was in it. He was along starting a great work. Will you and I help it forward to a finish?

Rev. Salte was born in Norway where he spent his childhood days and received his early preparation for his life-calling. While still in his native land he was active

in the Cause of Christ, singing and preaching the Gospel. He came to Canada while yet a young man and worked around Torquay, Saskatchewan, where his brother Lars lives. In the school year of 1929/30 he went to Grand Forks, North Dakota where he studied at the Lutheran Bible School, graduating from the High School and Seminary. Later he returned to Canada where with his wholeheartedness and zeal gave himself to the furtherance of Christ's Kingdom. He served congregations in southern Saskatchewan in the Lake Alma district and took active part in teaching at the various Bible Courses held in that Province. He also travelled with other young men singing and preaching the Gospel.

In the fall of 1938, after accepting the call from God to go as a missionary to Colombia, he went to Norway to pay a brief visit to his aged father and other relatives. He remained there about sixteen months taking active part in Bible Conferences and Mission meetings in the various parts of the land, speaking also the great Cause of missions in Colombia making many friends for the Mission in his native country.

In the beginning of 1940, a short time before the invasion of Norway, he went to Colombia to begin his missionary career. He told us of the full confidence he had in God crossing the Atlantic. While many others were filled with great fear he had great calm under the promises of God, and looked forward to the "promised land" of Colombia.

Upon arrival there it was necessary for him as for the rest of us to devote his time to the study of Spanish, which is the language used. This he mastered sufficiently to be able to do the work he so greatly loved.

In the fall of 1940 he was married to Miss Alvida Holmvik, another of our missionaries. To them was born that dear little daughter Ranghild, who was such a great sunshine in their home and in our Missionary family.

Missionary and Mrs. Salte were in charge of the Soata Station from shortly after that until May 1944, when they moved to Duitama to take over the work at that station. They had been in charge of the training school for girls while at Soata, but after arriving in Duitama were also charged with the direction of the Bible Institute for young men, since Mrs. Ostrem and myself with our family were to come away on furlough, we having been in charge of it previously. Miss Elizabeth Heerde assisted them at the Bible Institute.

Since our Annual Mission Conference of 1943 missionary Salte served as president of our Field Committee. This he performed very ably and had a great vision and zeal for the Cause of Christ in Colombia.

Now he is gone. His living, true testimony lives after him, but still, his place as a worker is left vacant. Where is the one who will heed God's call to come forward to help fill his place and carry on the Cause of Christ in the needy land? Is God speaking to any of the readers?

Will you heed the Master's Call? Today is the day of salvation, not only for you and me, but equally for the Colombians. Will we be obedient to bring them the Gospel that they may know the Truth that shall set them free? If you cannot go in person, will you go with your prayers, by your encouragements and by your material gifts? Perhaps God has given you wealth that you should give of that for His cause in Colombia! Missionary Salte gave his life, are we willing to give what we have received of the Lord?

Will you remember in a very definite way Mrs. Salte and her little three year old daughter? Pray for them! A gift at this time of need would mean much to them. Remember also the Mission in your prayers.

God bless his memory!

—Gerhard Ostrem.

TOPICS OF INTEREST

Christian Concern

Christian Concern is a powerful force. It has changed the life of individuals and of nations. Because a Christian worker was so concerned about the spiritual welfare of a little poor boy in Scotland that she encouraged his attendance at Sunday school by giving him a few pennies and otherwise befriending him, that Christian worker was instrumental in changing the life of Robert Moffat. — Because Robert Moffat permitted God to place a concern in his heart for the heathen in Africa, light dawned over that dark continent. O, if we but realized what Christian concern has done and can do. We were born into homes lighted by the knowledge of the Gospel instead of into the hopeless darkness of paganism—because, long before we were born, God laid upon the hearts of some of His concerned people the souls of our forefathers.

Why am I not more concerned about the Christless souls about me today? Can it be because I have not permitted God to fire my heart with the loving concern for souls that comes from the Christ of Calvary? My unconcern may block God's plan. My unbelief may prevent God's power from flowing into the lives of others. Perhaps that is why the church has so little power today?

Christian concern is a reflection of our love for others and our knowledge of their needs. Do we realize that unless help can be given them, their sins will destroy them? "Behold the fields, white unto harvest", says Jesus. A ripe field neglected soon suffers loss. O, that we had drunk more deeply of the love of Christ ourselves, then we should love others more! Then we would not so lightly shake off the burden of my brother's soul, and say "Am I my brother's keeper?"

God's great purpose for your brother's salvation and his eternal welfare may depend on your faithful witnessing of Christ's love.

God give us an untiring Christlike concern for our brother. Amen.

—A. K. H.

Thanksgiving

Inga Gilson Caldwell

We thank Thee, God, for homes that dot our land,

Those mighty bulwarks that together stand
To form a fortress God Himself ordained,
In love sustained.

We thank Thee, God, for church spires rising tall

Against the sky when evening shadows fall;
To point us to the goal of all our strife:
Eternal life.

We thank Thee, God, for this our native land,

For snow-capped mountains and for desert sand;

For crowded cities, hamlets, fertile sod,
We thank Thee, God.

Ideals so often come to our young people during their preparation for confirmation. How many a young man and woman on that day were stirred, fully determined to follow Jesus, to be Christians indeed. A pastor tells of one of his brightest catechumens, that after confirmation, he got away, and said, "My light is gone out, and there is no one here that can light it." And then the pastor, Rev. Olfert Ricard, says so strikingly, "But when a light (as of a candle) is out, then it is always easier to light it again, soon after it is out, while the wick is warm. Remember that!"

The SHEPHERD — HYRDEN

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The Maple Leaf Region of the L. S. A.

The Maple Leaf Region of the Lutheran Student's Association of America held its fifth Annual Conference at Camrose, Alta. October 28-29, 1944. Gordon Hope of Luther Theological Seminary was the acting president. Camrose Lutheran Congregation and Camrose Lutheran College were hosts. The theme of the conference was, "Christianity in the World Today" the 1944 Ashram theme. The main addresses given by the Rev. F. A. Schiotz of the Student Service Department, American Lutheran Conference, Chicago were "Our Faith" and "Our Mission". The Rev. Peter Mohr of Calgary spoke on "Christianity in the World Today." The Rev. Galen Morstad, our past president, now pastor in Calgary conducted Bible Study on "How we may get clear about sin". Many musical selections were rendered including several numbers by the Camrose Quartette, E. Marken, E. Bergh, R. Dahl, and Cpl. Magnuson. Gordon Hope, Joyce Bergh, and Herb Hartig gave "Ashram Echoes". Herb Hartig showed movie films of the 1944. Ashram and Camrose Highlights.

Irene Spanday and Paul Eriksson gave an interesting history of Camrose College and Saturday's luncheon. In the dining hall hung a large L.S.A.A. motto made by Lorraine Peterson and Muriel Chant. The Art Club of the College designed and made the place cards for the Fellowship meal.

The number registered at the Conference was seventy; the attendance at the Fellowship meal was one hundred thirty-five.

The new officers are:

President Herb Hartig, Lutheran College and Seminary, Saskatoon; Vice-president, Bernhard Bengston, Lutheran College and Seminary, Saskatoon; Secretary, Daniel Vinge, Camrose Lutheran College, Camrose; Treasurer, Clara Haugen, S.L.B.I., Outlook, Sask.

After the business meeting, Camrose College challenged the visitors to a softball game. The visitors won by a small margin.

Certainly the Rev. A. M. Vinge and his congregation, Prof. George Moi, his staff and student body, are to be honored for their fine stewardship and thanked for their interest in L.S.A.A. work. As delegates and visitors arrived at various intervals of time till the wee hours of Saturday morning, they were met and welcomed.

No charge was made for lodging and board; the money returns from the Fellowship Meal was turned over to the L.S.A.A. and two large offerings were taken in church on Sunday for the L.S.A.A. Deep gratitude is felt by all students and visitors for the Christian hospitality received.

We are indebted to Rev. Schiotz, Rev. P. Mohr, and Rev. Morstad for their fine inspirational messages and helpful guidance.

—J. B.

Camrose College Entertains

I have just cleared with the United States Customs office at Sweet Grass, Montana. There is something enjoyable about the experience of clearing Customs. No matter how often I may cross frontiers, I think I shall always get a thrill in the experience. The immigration officials look you over appraisingly. Then they ask

whether you are a United States citizen, and watch your face as you give the answer it is in giving the answer that the satisfaction comes. One delights in the assurance that your citizenship is not in question. Perhaps this is why Paul liked to call believers citizens of the kingdom of heaven.

It was the fifth annual convention of the Maple Leaf Region of the Lutheran Student Association of America that had brought me to Canada. The Maple Leaf Region is the two provinces of Saskatchewan and Alberta. The convention met Saturday and Sunday October 28-29. Camrose College at Camrose, Alberta was host, and our local congregation cooperated most heartily. Enroute to and from the convention visits were made at Moose Jaw, Regina, Saskatoon, Edmonton, and Calgary.

Some are strangers to what the Lutheran Student Association of America may be. It is an inter-synodical student organization — 22 years old — serving students on college and university campuses, very much as the Luther League serves youth in the congregations. To this organization our Church, along with other Synods in the National Lutheran Council, gives its support. The convention at Camrose was one of about twenty-five similar area and regional conventions that will be held in the United States during this college year. Such meetings become an experience in the communion of believers. Through them students are encouraged to abide in the Christ Who has called them, some are awakened, and others are given new insights in what it means to be a Christian. The Camrose convention will long live in my mind as one that symbolizes Christian hospitality: intercessory prayer preceded the convention; dormitory, homes, and boarding club facilities were at our disposal; committees had been at work decorating—shedding abroad a festive atmosphere; and arrangements had also been made for singing and wholesome recreation. Paul tells us that a part of Christian love is to "pursue hospitality". Truly, we were pursued at Camrose.

During the past year the Maple Leaf Region has been capably lead by Galen Morstad, Calgary, president; Gordon Hope, last year at Outlook but now at Saskatoon, vice-president and acting president since this year's opening of school; Joyce Bergh, Saskatoon, secretary; Walter Singer, Saskatoon, treasurer. The newly elected officers are: president, Herb Hartig, Saskatoon; vice-president, Bernard Bengston, Saskatoon; secretary, Daniel Vinge, Camrose; treasurer, Clara Haugen, Outlook.

—F. A. Schiotz.

News

The Rev. Schiotz visited Luther College, Regina. During his stay (between trains) in Moose Jaw, Saskatchewan an L.S.A. meeting was held at the home of Rev. John Groettum. While in Saskatoon, a meeting was held at Augustana Lutheran Church where Rev. A.A. Nelson is pastor. From Camrose, Alberta, Rev. Schiotz visited Edmonton and from thence to Calgary. In Calgary an L.S.A. breakfast was enjoyed (between trains) at Rev. Galen Morstad's home. Incidentally, Rev. Schiotz, the week end previous to our conference, was at an L.S.A. conference in Nebraska.

—J. B.

Yorkton Circuit Meeting October 20-22, 1944

When one leaves Preeceville, Saskatchewan one follows a winding trail towards the North-west over a rustic causeway that bridges a muskeg. For a while that path runs almost parallel with the course of the Assiniboine river. After about eight miles of these changing scenes one comes to the North Prairie church. This church is built on a high knoll. It is a beautiful structure.

The local pastor, the Rev. A. Tveit introduced the theme Matthew 13:1-23. His exegetical and devotional sermon was a real inspiration and everyone was attentive. There was fine interest manifested throughout all the eight sessions.

Sunday the church was packed. In the morning the Rev. L. M. Hanson gave us an evangelical sermon on the theme: "Christ Crucified". Almost the whole audience when to the Lord's Supper. This scene was inspiring. Among this group we noted an elderly Ukrainian woman. She told Rev. Hanson that she understood very

little Norwegian and not much more English, but that she enjoyed being present when Christians came together.

In the evening Rev. J. B. Haave spoke on "The Planning Committee of Our Church." Musical numbers were rendered by Mrs. L. M. Hanson, Mrs. Severtson, Miss E. Tveit, Mrs. Risvold and her sister, and the Melsness Quartette.

Mr. Nelson of Hendon, and Mr. Sandager of the local congregation spoke from the floor of the convention, but most of the lay element felt more at ease when they could use personal evangelism.

I wish to pay tribute to Mr. Severtson. For twenty four years he has been caretaker of this church. This is a long and faithful record. At times he may feel that too many cares have been laid on his shoulders, but some of us seem to think since he is married to the daughter of a Lutheran pastor then "Rank Imposes Obligations"—"Adelskab Forpligter".

The happy gathering paid the local ladies for lunches \$45.00; to the pastors traveling expenses \$11.75; to the Saskatchewan Lutheran Bible Institute \$43.22; to the Saskatchewan Lutheran Broadcast \$29.63; to the Nelson Lake Bible Camp \$29.63; and to the W.M.F. about \$10.00. A grand total of \$168.26.

Before we left Preeceville on Monday morning the visiting pastors and their wives gathered around the breakfast table for a prayer meeting in the home of the local pastor. All took part.

Sweet hour of prayer, sweet hour of prayer
May I thy consolation share,
Till from Mount Pisgah's lofty height,
I view my home and take my flight.
This robe of flesh I'll drop and rise
And seize the everlasting prize
And shout while passing through the air,
Farewell, farewell, sweet hour of prayer.

—Peter E. Nelson, Sec'y pro tem.

Dr. James Brown

The passing of Dr. James Brown of Oungre, Sask., removed from the scene a familiar figure known and loved by many in southern Saskatchewan. The doctor had served the people of the community where he lived for twenty-nine years. Many ties bind country doctor and his people in that many years of service. That there was a deep affection felt for Dr. Brown was evidenced by the long procession that walked by the casket in Bromhead Lutheran Church. Many a story could have been written about the particular incidents in which Dr. Brown had served by beds of sickness in the homes of those who viewed his mortal remains the day of the funeral.

Dr. James Brown was born in Scotland April 15, 1883. On Sept. 29, 1914 he was united in marriage to Laura Berg. Two children were born to this union, Anne of Regina, and James overseas. Dr. Brown passed away after a short illness July 22, 1944 at Estevan, Sask.

The funeral service was held in Bromhead Lutheran Church July 27, 1944. Pastor A. M. Vinge conducted the funeral. His text was John 3:14-15. He spoke on Longing for, Seeking, and Beholding the Lord Jesus Christ.

Internment was made at Regina, Sask. Memorial gifts were given to various institutions in His memory, and a number of floral wreaths decked and surrounded his casket.

A large crowd was present at the service. Loud speakers were placed outside the church for the large audience.

What would the men who are fighting the war expect of the church at home, when they returned from—all this? They will want the Gospel, and no substitute for it.

They'll want a fellowship with a saving God. They will want an evangelical worship, and no fooling about it. They will want churches with nerve enough to branch out from serving the same little group year after year, and to go out into the hedges and highways and bring in the unchurched.

—Col. George S. Clarke, veteran of Bataan.

A little boy heard a drunkard swearing at his horses, and asked: "Is that the way you pray?" It was the means of the conversion of the drunkard.

Financial Statement for The Shepherd**Third Quarter 1944.**

INCOME	
Subscriptions	\$151.80
Gifts	94.35
Total	\$246.15

EXPENDITURES	
Printing	\$198.18
Cuts for pictures	22.30
Banking expense	.72
Business Mgr. expense	2.11
Total	\$223.31

Josef B. Haave,
Business Mgr.
Rose Valley, Sask.

Hearty Thanks

to the following for gifts sent to the paper.

J. E. Marken, Estevan	\$50.00
Camrose Circuit W.M.F.	15.00
Canada District Y.P.L.L.	10.00
H. M. Hendrickson, Outlook	2.00

In Memoriam Wreaths

In memory of Mrs. S. T. Grue from her husband, S.T. Grue of Hay Lakes, Alta. \$5. In memory of Dr. James Brown of Oungre, Sask. from Pastor and Mrs. A. M. Vinge, Camrose, Alta. \$5. In memory of Dr. James Brown from Mr. and Mrs. E. Grimsrud of Wildrose, N.D. \$2. In memory of Pastor J. P. Tandberg from Pastor and Mrs. A. M. Vinge \$5.

Fordunkles Kristus av Korset I Var Forkynneise?

H. Arnholt Strand

Det har slaatt mig noksaa ofte hvordan korset blir talt om og fremhevet istedenfor Kristus. Baade i forkynnelsen og i vitnesbyrdene har dette — iallfall i de siste aarene — vært meget sterkt fremtredende.

Det synes mig at dette-mer og mindre-gaar igjen nær sagt over alt. Det synes simplthen aa være blitt en mote. Noe en blindt "tar etter" — uten virkelig aa vite, eller tenke nøyere over hvad en gjør.

Korset har sin plass, men det maa og skal ikke innta den plass som Jesus alene skulle ha. La ikke korset faa overskygge Ham som har korset, og som hang og døde paa korset og fullbrakte vaar frelse der.

La korsets tale være helt ut bibelsk — intet mere og intet mindre. Det høres jo saa vakkert og "gripende" ut all denne tale om "korset". Men faktum er at der saa aa si er den rene oversvømmelse iblant oss av ubibelsk tale om korset.

Paulus roste sig av Kristi kors. — Ja, men det er jo en helt annen korstale. Der er korset paa sin rette plass. Det overskygger ikke Kristus-vert imot. Paulus sier ogsaa at han ikke vil vite av noe annet enn Jesus Kristus — og ham korsfestet. Se det er Kristus som straalere frem for oss i Paulus' tale — han som "malte Kristus for deres øyne."

Det har hendt mig at jeg har sittet og hungret etter aa faa høre Jesu navn nevne — og faa høre et ord om ham personlig — ja, faa se ham malt for mine øyne — og saa har jeg paa nytt faatt bare denne tomme og helt feilaktige tale om "korset," der hvor jeg ventet aa faa høre om JESUS, og gikk hungrig og bedrøvet bort.

Det er Jesus—Lammet som skal tilbedes og lovsynges i evighet. Det er Jesus som er livet — vaart liv.

Men paa den maaten som nevnt, faar ikke menneskene se Jesus, men bare et kors, som de ikke faar stort ut av eller forstaar, fordi det er feil fremstillet og paa feil plass. Paa den maaten mister ogsaa korset sin kraft.

La Jesus—den korsfestede og opstandne Frelser meget mer faa straalere frem for alle mennesker, at de kan faa se Ham — og leve. Og la ogsaa korset faa sin rette plass.

For den som ikke vil la Kristus bli sin Frelser, blir ikke lovens, men evangeliets ord de tyngste paa dommens dag. —J. C. Heuch.

Kristne dør ikke, de gaar hjem.

For mig er livet Kristus og døden en vinning.



Dr. J. R. LAVIK

THANKSGIVING FESTIVAL

We have all burned pieces of paper in our day without giving it much thought, — but on Sunday, November 19th, an entire congregation together with a large number of friends met at the Camrose Lutheran Church to witness the burning of two pieces of paper. Joy filled the hearts of those present and even full-grown men winked and swallowed to suppress their emotion when the little pieces of paper burned in the wire-basket at the front of the church. No less moving it was when the Sunday School, the future Camrose Lutheran Congregation, sang "Now Thank We All Our God."

Yes, November 19th is a day which will long be remembered by the Camrose Lutheran Congregation. They can now say with Longfellow, "They look the whole world in the face, for they owe not any man."

Last January the congregation met and resolved to make "Our Church debt-free for extended service for the Master". This last phrase became the slogan of the loan-drive committee, whose efforts were culminated in last Sunday's festivities.

Sunday morning dawned with a heavy fog and mist. This was to be expected since our guest speaker was the Rev. A. H. Solheim from Vancouver. It was delightful to see our former pastor again and to renew acquaintances.

In his sermon to us on Sunday morning Pastor Solheim used as his text Matthew 16: 13-18, where Jesus said to Peter, "Thou art Peter and on this Rock I will build my church." We cannot give pastor Solheim's sermon in full, but the following are some of the statements he used:

"The main purpose of the church is to bring forth the fact that Jesus is the Christ."

"The church is an ancient institution and will continue to live and endure even though buildings crumble."

"The church of Christ is a communion of saints. No one becomes a real member of the church until he has been set free through the redemption of Christ."

"The church is a body of free people. There are no slaves and no criminals in the church—although there are ex-slaves and ex-criminals."

"The church is divine and has God's divine attributes."

"The Church, like Christ, is so great that it fills the entire universe. And yet, Christ is so small that He can find a place even in a sinner's heart."

"We honor God by honoring the house in which His children meet."

"Let us build our hope on Christ and Him crucified so we may be living stones in His edifice."

The Junior Choir, under the direction of Helen Magnuson, sang well and fittingly the two songs "O God our Help in Ages Past" and "For the Beauty of the Earth." As they sang one could sense how grateful our children were for a debt-free church.

The senior choir voiced the opinion of the entire congregation as they sang, "Wondrous Things the Lord hath done." It was a real inspiration to hear the choir sing this song, the words for which were written by the late Dr. Kildahl, and set to music by F. Melius Christiansen. Some of the choir members confessed after the service that they had "lumps in their throats" when they sang the part "for Thy Church we thank Thee Lord."

Yes, we certainly have much to thank God for in giving us His Church.

During the afternoon session we heard



Camrose Lutheran Church

the report of the loan-drive committee read by Mr. S. Ness, chairman. In quoting the following figures we do not wish to take any glory unto ourselves. We pass the figures on as an inspiration to those congregations of our church in Canada who are in a position similar to the one we were in. During the past twelve months the Camrose Lutheran Congregation has raised, in addition to its regular budget, the following amounts:

Organ fund	\$1234.00
Parsonage fund	1364.19
Loan Drive	3509.09

On Sunday morning the congregation and its friends placed an offering of \$194.00 on the Altar.

The mortgage burning ceremony took place during the afternoon session. Mr. Ofri, of the board of trustees lit the match which started the conflagration. He was assisted during the ceremony by S. Ness, A. A. Swaren and our pastor A. M. Vinge.

A. A. Swaren brought greetings as president of the congregation and member of the board of trustees.

Mr. A. G. Lewis brought greetings on behalf of the Board of Deacons, and Ralph Dahl read the History of the Congregation.

We were honored in having with us on Sunday, Dr. J. R. LaviK of Saskatoon. During his address on Sunday afternoon he stressed the importance of personal consecration. His text was Matthew 21: 1-9. He thought it was fitting and proper for a congregation to dedicate, that is, present to the Lord, a debt-free building. Dr. LaviK officially dedicated the church and

the parsonage during the afternoon.

The parsonage dedication took place at the parsonage, and afterwards our kind pastor and his wife served lunch to the entire gathering.

The concluding service took place in the evening, when we were again privileged to hear pastor Solheim speak.

Music for the day was supplied by the Junior and Senior Choirs, the College Quartette, the Sunday School chorus, duet by Ralph Dahl and Rudolph Magnuson, and solo by Dennis Ofri.

Thus this eventful day ended. Yet our slogan is not yet completed. "Our Church debt-free for extended service for the Master" imposes an obligation of consecration and surrender that we might strengthen the believers and win the unsaved for our Lord and Saviour Jesus Christ. In a new and greater sense this sacred obligation rests upon our church. To this end, by the Grace of God, we must dedicate our lives.

Yes, Sunday, November 19th, was indeed a great day. As a congregation we can truly sing, "Praise God from whom all blessings flow." SOLI DEO GLORIA!

E. F. Marken.

History of the Congregation

Moland Lutheran Congregation was organized September 30, 1901 by Pastor Vik. The following were charter members:

Mr. and Mrs. Lars Bjaaland,
Mr. and Mrs. John Spokkeli,



Camrose Lutheran Parsonage



Reverend A. H. SOLHEIM

Mr. and Mrs. Tosten Hoyme
Mr. and Mrs. T. E. Myhre,
Ole Bakken,
Ole Spidal,
Mr. and Mrs. Ole Grasdahl.

The following pastors served: C. M. Nodtvedt, 1902; Pastor Wang, 1903; Pastor O. I. Satre and C. M. Nodtvedt served temporarily; 1904/5 Pastor Halvorson. A church was built in 1905. Pastor O. N. T. Sorhus 1906/10. In 1910/12 there were occasional services by Pastors S. L. Klyve and Jacob Tanner. Pastor J. R. LaviK 1912/14, H. G. Fatland 1915/17.

In 1910 Immanuel Lutheran Congregation of the Hauge Synod was organized. The charter members were: Mr. and Mrs. L. E. Loveseth, Mr. and Mrs. John Hanson, Mr. and Mrs. J. T. Johnson, Mr. and Mrs. L. O. Scotvold, Mr. and Mrs. Enoch Scotvold, Carl Andreason, John Watland, Knut Egeskog, Mr. and Mrs. Tollef Rusli.

Pastor T. T. Carlson served this congregation 1911/15. There was no regular pastor 1915/17.

In 1917 these two congregations were united. The first pastor was Olaf Ellingson who served until 1923. The following pastors have served: T. J. Oppedahl 1925/28; Nels Carlson 1929/37; A. H. Solheim 1937/43; A. M. Vinge 1944.

A new church was erected in 1927. The cornerstone was laid by Pastor H. L. Urness, Vice President of Canada District in 1928. The name of the church was recently changed to Camrose Lutheran.

QUESTION BOX

Question: Will reason lead one to Christ if he follows it honestly?

Answer: No, not mere human reason. Salvation in Christ is grace offered alike to men who seemingly are very "good," and to men who obviously are very bad. That goes against human reason. But such is grace nevertheless. Otherwise it were not grace (Rom. 11:6). Faith alone can and will accept such a plan of salvation. Spiritual truth must be judged by spiritual standards. Read 1 Cor. 2:14. When the Holy Spirit illumines the human understanding then that which seems contrary to human reasoning becomes perfectly clear and acceptable. Then we see that God's reasoning is the only kind that makes sense. —HJS.

* * *

Question: Is it possible ever to say we are without sin even for a moment?

Answer: "None is good, save one, even God"—Luke 18:19. "There is none righteous, no, not one"—Rom. 3:10. "I find then the law, that, to me who would do good, evil is present"—Rom. 7:21. "If we say that we have no sin we deceive ourselves, and the truth is not in us"—1 John 1:8.

From these Scripture passages, and many others, it is clear that we are never without sin in this life. —HJS.

* * *

This page if paid for
by the L. D. R. of
Camrose Lutheran Church.

TO THE NEWLY CONFIRMED

Selmer A. Berge

During these days, many of you youthful members of the church, have been confirmed. If there is any special group deserving of attention, it is yours.

Like Moses at the Burning Bush, you have been standing on Holy Ground.

The many people who thronged the church on your Confirmation Day, the evident joy and pride of your parents, the fine appearance of your whole class, the majestic hymns that were sung, the solemn and earnest words of your good friend, the pastor, the march to and from the altar, all this helped to make the day glorious.

But that which crowned the day was what you said in response to your pastor's questions. You confessed your faith in the Triune God, and trusting in His gracious help promised life-long obedience to His will. Then, kneeling, the blessing of God was called down upon you.

By that act, you publicly declared yourself to be on the Lord's side. You placed yourself under the banner of the cross. You declared your allegiance to the great Captain of our salvation, Jesus Christ.

Now testings will come.

The forces of evil are aligned against the Lord and His people. They will make their thrusts here and there, seeking to find an opening in your armour so that they may pierce your heart and destroy whatever faith and love may be there.

That testing will prove whether the confession you made at the altar was only a lighthearted one, or if it came from the depths of your soul, so that temptations cannot disturb it.

You want to meet that test and come through it with honor for yourself before God, do you not? Then, it is of utmost importance that your life be fully and firmly grounded in Christ.

The church where you were confirmed, is the place where you can be helped in the establishment of your life in Christ. There you were helped before confirmation; there you will be helped after confirmation. As much as you needed the church while you were preparing for confirmation, so much and even more, perhaps, do you need the church afterwards.

One of the many helps of that church is the Young People's Luther League. There you will have an opportunity to continue the study of God's Word; to train yourself in Christian thinking and Christly practices; to prepare yourself for intelligent church membership; and to associate with other Christian youth whose ideals are like yours.

Right now, as one newly-confirmed, is the time to decide to cast your lot wholly and at once with the loyal followers of Christ.

Join the Luther League

On your Confirmation day you renewed your baptismal covenant. In order that you may remain faithful to that covenant it is necessary that you hold fast to Christ and His Word. *The Luther League* is an organization dedicated to the purpose of helping you who have been newly confirmed to hold fast. In case there is such an organization in your congregation you should immediately join it, and take active part in it. If not, you ought to talk to your confirmation classmates about it and then with the help of your pastor, form and League. Large numbers are not essential. Jesus had only a band of twelve.

Attend Bible Class

Since you entered Sunday school you have been studying the Bible in the form of Bible studies, Catechism, Explanation, Bible History, Hymns. Now that you are confirmed you should read your Bible more than ever. The Bible is your best book-friend. It is a lamp unto your feet and a light unto your path. It will guide you, instruct you, correct you inspire you. It is like food for your soul. But you must read that Bible prayerfully in order to obtain its blessings, and you should make it a practice to read your Bible every day. Then don't miss the Bible class on Sunday morning.

Come to the Lord's Supper

The Lord's Supper is an institution of God whereby He offers strength and assurance for your Christian life through the body and blood of our Lord Jesus Christ, under bread and wine. You attended the Lord's Supper immediately following your confirmation. Now make it a practice to go to the Lord's Supper as often as you have opportunity. That is imperatively needed for your Christian life.

Confess Christ

You may not be able to do great things for the Lord, but you can confess Him before others by word and deed. Such a confession is expected of every true Christian. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10: 9).

Lutheran Herald.

"I WILL BELIEVE IF"

B. E. Bergesen

"If Jesus had been on earth now and performed the miracles the Bible claims He performed while on earth, I would believe in Him." So say those who would excuse their unbelief. It seems reasonable enough. But is it?

1. We have no right to "If" God. To say: "I will believe under such or such conditions" is to offer God the terms on which one will accept Him. That is not truly seeking God. It is blasphemy.

2. There is no proof that anyone has been converted by miracles. On the other hand the Bible shows that many who experienced miracles even on their own person did not therefore turn to God in saving faith. Luke 17:15.

3. Many who lived at the time of Christ and witnessed His miracles did not there fore change faith. The fact is that those who opposed Him before opposed Him after having seen the miracles, yea even hated Him (Mark 3:6, John 9:28).

4. Historical facts prove that miracles may convince a person of the divine power of the performer without at all changing the heart.

5. A Christian would not give up his faith in Christ as God, even if he thought that genuine healing was performed by those who—like Christian scientists—deny the deity of Christ (Mark 13:22). A Lutheran would not become a Roman Catholic—and pray to saints—even if he thought that the miracles of Lourdes were genuine. In the same way an unbeliever would not become a Christian even if he should see a miracle.

6. Jesus rejected the miracle-faith that convinced the head but did not convert the heart. He even went so far as to refuse to do miracles for unbelievers who asked for them (Luke 28:8, Matt. 12:39).

7. Multitudes with miracle-faith followed Jesus because He did miracles, not in order to be saved and give their hearts to God; but because they benefitted by them (John 6:26).

8. Even the devils believed in Christ. Read the beautiful confession of faith expressed by demons in Mark 3 and Luke 4. They believed in God, in Christ as the "Holy one of God", and as the all powerful one who was to condemn and conquer them. They had miracle-faith. But still they added: "What have we to do with Thee?"

9. The cases of miracle-faith without grace-faith are too numerous in Scriptures even to enumerate them. Read the four gospels. In fact the whole Sermon in the Mount is a testimony against mere convince-faith as opposed to convict-faith.

10. The fact is that less people believed in Christ while He was here on earth doing miracles than afterwards. Had it been easier to believe if Jesus had remained here doing visible, physical miracles He could not have said what He did say in John 16:7.

11. If miracles could convert anyone or give the living faith, then the miracles we see around us—the changing of hearts and lives—would long ago have convinced and converted everyone.

12. Psychologically it seems as though the sight of a real physical miracle should bring conviction and true faith. But spiritually it doesn't. The reason is that saving faith is something far more than mere acceptance of truth. Sad to say, human language has no separate word for faith in the human and outward sense and in the divine and inner sense. If all who had the truth-accepting faith had the life changing faith, half of the people of the United States would be Christians.

13. The saving faith is not—in the first place—a strong miracle-faith but a weak trembling seeking. The saving faith means much more than to be convinced of truth. It means to be convicted, converted and consecrated. Few of the New Testament "multitudes" that followed Christ on account of His miracles became His true disciples.

14. Miracles were not made to convert unbelievers (Mark 8:12). They were made to strengthen faith and reward love in those believers, who—like all of us—needed that strengthening. Think of Peter walking on the water, of Thomas, of John's disciples.

15. There is a difference as between day and night between the demands of an unrepentant person telling God on what condition he will believe, and a weak believer saying, as Martha and Mary did: "If Thou hadst been here." Jesus did the miracle Martha and Mary craved in a depressed moment. He refused where there was not childlike faith. He helped the honest doubter (John 20:27).

So we conclude that what we need is not miracles visible to the eye but the miracle within—the recreation of the soul—the new birth. Come to God on His condition—repentance—not demanding with *ifs*. Begin to live daily with God, believing in forgiveness through Christ and following the guidance of the Holy Spirit.

There is no miracle so convincing as that which takes place in a humbly believing heart accepting the daily, heavenly miracle of God's love.

Drop all your own *ifs*—putting up to God your conditions on which you will surrender—and accept God's *ifs* (Deut. 4: 29, John 11:40 and 9:31), and you shall experience and exclaim with Thomas: "My Lord and my God!"

—Lutheran Herald.

"I WOULD LIKE TO SEE SOMEONE GET HIM IN".

By Boy L. Smith, in Christian Advocate

She was well-groomed, a little past forty years of age, and carried with her a certain air of refinement. Her car, which stood just outside the minister's study, identified her as one who came out of rather comfortable circumstances. It was very evident from her manner that she was quite intent upon the errand that brought her to the church that morning.

"I have come to see about my boy", she said, as the preacher motioned her to a chair. "He is just seventeen and has never given us any trouble until lately. He seems to have started running with the wrong crowd and I am greatly worried about what may happen. I would like to see someone get him into church school, and I have come to see if you have some young men who would try to show an interest in him. It would not do, of course, to let him know that I have been in to see you about the matter but there must be some bright boys who can get next to him in some way."

"We will be glad to try," replied the pastor, reaching for a pad of paper upon which to write down the name and address. He was not entirely unaccustomed to such an appeal. In fact, there was scarcely a week in which he did not hear it in some form or other.

"Do you and your husband come here to church?" the pastor asked, innocently enough, for the woman was a total stranger to him and he knew his people pretty well.

"No," the mother declared, shifting about in her chair a bit, "but we live here in the neighborhood, and the boy knows some of the boys in your church school."

"I just thought it might be easier to get him into the church school where his par-

ents belong," the pastor went on, with a guileless expression on his face.

"Well, you see, my husband is in business and away from town a good deal. When he gets in on Saturday, we like to have our Sundays together to ourselves. It is our only chance. Besides, he belonged to one church, and I belonged to another when we were married, and so we just never went into any church. I know we ought to have done so, but then we did not know whether we were permanent in the city—his business is so uncertain, you know."

"I think I have a plan, then that will get your boy into a church school class. We have a splendid men's class of business men that I know your husband will greatly enjoy. We also have a class of mothers, under the leadership of a very intelligent woman, that would mean a great deal to you. Now, why not, next Sunday morning, all of you come to church school together? I will meet you here and will introduce you to the leaders of the classes and will take your son, myself, down to the young men's class."

"That is very kind of you, I am sure, and I appreciate the invitation, but I do not believe we could, this Sunday at least. My husband and I have made other plans." And there was just a trace of restlessness in her manner as she spoke.

"Then, why not a week from Sunday? We will have some of the women call this week, and get acquainted." The preacher was pressing the matter kindly, but relentlessly.

"Thank you so much. But it was not for ourselves that I was concerned—" and she was rising to go. "It's my boy—he needs the church school. I would do anything to get him into some church school class. I want him to get started in life the right way, and in a crowd of church boys he has a better chance to meet the right sort."

With this the preacher became very serious. Rising to his feet, he looked into the woman's eyes searchingly.

"Yes, my good woman," said he, "I too, would like to see someone get your boy into church school. He needs to be there; every boy does. The world he is going to live in is a very treacherous one, and he needs all the help he can get if he does not make a mess of life. But if anyone is going to get your boy into church school, you and your husband are the ones who are going to have to do it."

"You just now said that you would 'do anything' to get him into church school, but I guess you meant that you would 'do anything' except go to church school yourself. If your boy's future is not worth more to you than a Sunday outing, then I do not see why you should ask other people to take a great interest in him than you do yourself."

As the preacher looked out the study window and watched her drive away, he said to himself.

"Yes, I would like to see someone get that boy into church school, with an example in the home like that of those two parents."

—National Voice.

Be Still

"Be still, and know that I am God,"—
Fret not thyself nor anxious be;
For He who marks the sparrow's fall
Is ever watching over thee.

The flowers blooming in the spring,
The birds that warble in the trees,
The crystal brook that murmurs soft,—
His thoughtful care provided these.

The sun, the moon, the distant stars,
Pursuing courses overhead,
Are guided by His mighty hand;
O anxious soul, why fear or dread?

"Be still and know," all doubts dispel,—
Your worth is greater than all these;
Lift up your eyes to Him in praise,
For He has promised perfect peace.

—James Dickey Allison.

Christianity rests on two facts: one, that God can speak to man, the other, that man can speak to God.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i November, 1944

26. Søndag efter Trefoldighet

HØR, SAA SKAL DIN SJEL LEVE!

Johs. 5, 21-29.

Av sogneprest Ludv. Larsen.

Det er umulig aa bli skikket for Guds rie gjennom utvikling, ved en gradvis forbedring av menneskenaturen. Det kan bare skje ved en nyskaping. Alle vaare egne materialer vrakes som ubrukelige. Det vi selv er og har regnes ikke med. Alt maa nytt fra grunnen av. "I maa fødes paa ny!" Denne sannhet tendte Nikodemus' stolte byggverk i brann, og paa en natt brente det ned til en haug med rykende ruiner. Da begynte Gud aa bygge. I Guds rike er bare de som er gaatt over fra døden til livet, de som har faatt det evige liv, de som er gjort levende med Kristus. Alle de andre er utenfor, de er døde, full stendig uten korrespondanse med den evige usynlige, aandelige verden, selv om de i det ytre er akkurat lik de levende. Lever du? Kjenn efter hos dig selv nu i dette øieblikk om du kan merke det evige, guddommelige livs pulsslag! Les igjennem Johannes' første brev som er skrevet "forat I skal vite at I har evig liv". Er dette brev fremmed for dig, da er jeg redd du er fremmed for livet i Gud. Du kan ha det evige liv uten alltid aa kjenne en jublende glede og forvisning. Men livets pulsslag maa merkees: Vandringen i lyset, 1, 7-9, lydlighet mot Gud, 2, 3—5, kjærlighet til de troende, 3, 14 og 15, adskillelse fra verden, 2, 15—17. I krisetider, naar de gode følelser er borte og anfølelsene kommer, da er det godt aa kunne kjenne disse pulsslag. Men i normal tilstand følger vi ikke paa pulsen. Aanden selv vidner med vaar aand at vi er Guds barn.

Hvordan skjer denne overgang fra død til liv? Svaret har vi i v. 24: "Den som hører mitt ord og tror ham som har sendt mig, han har evig liv." Kristi ord er aand og liv, evangeliet er en Guds kraft til frelse, gjennom evangeliets ord strømmes livet inn i enhver som hører. For aa faa evig liv skal vi bare høre. Men dette vilkaar inneholder en skarp dom over oss: Det vi selv kan prestere er verdiløst og forkastelig. Alt vaart eget tilsesettes, tilintetgjøres. Aa høre betyr først dette aa ta denne dom inn over sig. Guds ord er det kjærlighetens skarpslepne svered som gjennemborer vaar stolthet og selvaktelse saa vi synker sammen i fortvilelse over vaar synd og skyld. Men ordet fra Gud er ogsaa en kjærlighetens finger som peker for den tilintetgjorte synder paa Jesu kors, hvor liv og frelse er aa finne. Der lyder for den skjelvende synder budskapet om frelse og naade ved Kristi saar og blod, han har bare aa høre, d.v.s. gripe dette budskap i tro, saa faar han gjennom ordet del i guddommelig natur. Evangeliet overfører til oss Guds eget liv, Guds kjærlighet, Guds fred og kraft. Da blir man en ny skapning, da aapner det sig for oss en ny, vidunderlig verden, og hjertet fylles med en ubeskrivelig fryd. Gjennom det guddommelige ord holdes forbindelsen med denn nye verden vedlike, ved det gjør vi stadig nye erfaringer og opdagelser i denne usynlige virkelighet. For aa leve skal vi alene høre, d.v.s. la ordets fylde av liv og kraft fra Gud strømme inn i oss. Mange kristne sier: Jeg har intet utbytte av aa lese i Bibelen. Er det noget i veien med deres Bibel? Nei, men det er noget i veien med dem selv. Selvskhet i en eller annen form isolerer deres hjerter saa det livgivende ord ikke faar trenge inn. La isolasjonen fjernes, straks skal Bibelens ord bli levende og lysende. Naar Guds Aand faar fylle vaare hjerter fornemmer vi "den underbare kontakt mellem det guddommelige ord og vaar egen sjel".

Blir vi frelst bare ved aa høre, ved aa ta imot hvad Gud gir, hvordan kan saa Jesus si at vi skal dømmes efter vaare gjerninger, v. 29? Vi lar Paulus svare:

Helbredelse ved Bøn

Jeg ved ikke akkurat hvad du tror men det er mit bestemte indtryk at denne naadegave holder paa at fornyes iblandt folket og vennekredsene. Der sker i stilhet og er fri for reklamsjonssyge, og det overspendte vesen som ofte har klebet ved denne naadegaves udnyttelse. Syke troende mennesker sender i stilhet bud til en eller flere brødre of lar be for sig i Jesu navn. De syke vidner om at de derigjennem har faat del i en underbar og rik velsignelse, baade for legeme og sjel. Det kunde navnes flere eksempler men skal undlate det nu. Det har ogsaa veret en glede at merke det overgivne sind som ikke vil true sig frem eller sette Gud stolen for døren og diktere ham hvad han skal gjøre. En krevende fremgangsmaate er ikke kristelig, men man kan komme med en ydmyg bøn som siger, "Din vilje ske. Herre gjør mig frisk dersom det gjør dit navn stort." Den Bibelske berettigelse av helbredelse ved bøn er da ogsaa klar og utvilsom. Jakob siger i det kjendte sted i sit brev:

Er nogen iblandt eder syk, han kalder til sig menighetens eldste og de skal be over ham og salve ham med olje i Herrens navn, og troens bøn skal frelse den syke og Herren skal opreise ham."

Paulus ligesaa klart, "En anden har faat naadegave til at helbrede ved samme aand". Og fremfor alt siger Jesus selv at haans apostle efter ham skulde heldre syge og lege lidende ved guddommelig kraft.

Jeg skriver dette for at rydde stene av veien for nogen som kjender sig tilskyndet til at tro dette ord og gaa denne vei. Gjør det i tilfelde i stilhet for Guds ansigt og leg din vilje helt i herrens haand. Herren har lovet at velsigne sit folk.

—G.

Gustav Friberg

Atter senkes i jordens favn et legeme trett av striden Sjelen søker den stille havn hvor lise findes for alle savn som møter os her i tiden.

Flittig han gik til Herrens hus naadesbudskapet at høre Den still luftning av Aandens sus da sindet løstes fra jordens grus — den svaler saa mildt hvert øre.

Den trøst han søkte, Gud ham gi og alle som tror Guds naade. At naar striden er her forbi i Guds boldig forsamlings vi frelst fra al verdens vaade.

—O. A. Broughton.

Optimisten tar likesaa ofte feil som pessimisten, men han er meget lykkeligere.

Det fins ikke to menesker som er akkurat like, og de er begge saa gla for det.

Hvem førte vel det folk til fall som troens vei vil gaa?

—Ronald Fængen.

* * *

Troen (= aa høre, ta imot Guds gave) er virksom i kjærlighet. Den som hører Guds ord har evig liv, og livet ytrer sig i gode gjerninger: Om nogen er ordets hørere og ikke dets gjørere, saa er det slike som har hørt og hørt uten aa høre, uten aa tro, uten aa faa livet. Den som har faat Guds kjærlighet utøst i sitt hjerte blir optatt med aa gjøre godt for andre. Men skal det nye liv seire saa maa det gamle dødes, og det skjer ikke uten lidelse og kamp. Naar den gamle penn er ubrukelig, tar vi den ut og setter i en ny. Slik har Gud gjort med oss som er født paa ny. Lar vi kjødet seire, skriver vi nogengang med den gamle forkastede penn, til vanære for Gud og til skade for sjelene? Skal vi ikke alltid la Gud bruke den nye penn som han vil, saa han ved oss kan bringe sitt kjærlighetsbudskap til den døende verden?

Calgary, Alta.

Hyrden's redaktør saavel som pastor Nelson i nr. 18 anmoder mig at skrive i Hyrden. Nu vel, jeg faar da vere lydig aa efterkomme den venlige anmodning.

Vor yngste søn, som har boet her i Calgary flere aar, opmuntret os aa komme og bosette os i Calgary. Han har fundet klimatemet her meget bedre, især er vintrene meget mildere, end baade i Sask. og Man. Vi bestemte os da paa aa flytte hid. Kom til Calgary den 6te mai. Til at begynne med maatte vi bo i "Sunshine Auto Camp." Vor søn er soldat og stationeret i Red Deer, Alta.

Begyndte straks at se efter hus. Vi fandt nok det var like vanskelig, aa finde et lite passende hus her, som i Winnipeg. Vi fik nys om et lite 3 rum hus der hadde elektrik lys, gas og vand samt nær streetcar. Vi gik da for aa se det. Vi syntes det passet for os, selv om prisen var høi, men prisen paa all eiendom er for tiden meget for høi. Vi fandt ikke noget mere rimeligt saa vi kjøpte eiendommen.

At vi i heletaket kunne kjøpe, selv et lite hus, skjyldes i stor grad, vore gode venner i North Prairie og St. Johannes menighet ved Preeceville, Sask. som gav os pengegaver ifjor vinter som paaskjønelse for arbeidet iblandt dem i nybyggerdagene. (pastor og fru G. Ostrem skyldes tak for hvad de gjorde isaamaade.) Tillige menighetene i Bulvea kaldet som gav os penger da vi sluttet der. Disse gaver blev sat tilside og blev nu anvendt til aa kjøpe den overfor nævnte eiendom. Det vil glæde eder vore venner aa vite dette. Hjertelig tak allesammen. Det vil altid staa for os som et varigt minde.

Hvad os personlig angaar saa er vi begge friske, selv om vi leve i to smaa rum til vi kan faa flytte ind i eget us. Mrs. Urness har arbeidet i kjøkkenet paa Hudson Bay Co. siden i juli maaned og er der fremdeles. Det kommer vel med da omtrent alle vore penger gik i den kjøpte eiendom. Den er da, Gud ske tak, betalt. Vi har den tro, at vi kommer til aa trives her haar vi faar flytte, som sagt, i vort eget hus.

* * *

Trefoldighet menighet her i Calgary har faat sig en venneløs og ivrig arbeider i pastor G. Morstad. Han har været her bare en kort tid men prestehuset er blit malet og tapetsert samt delvis forandret indvendig. Kirken er malet utvendig og skal ogsaa males indvendig. Arbeidet er utført av menn og kvinner i menigheten med presten i spidsen. Det maa vel sies aa praktisere det saa meget omtalte "kooperation."

Jeg drister mig til aa nævne noget som for mig har vært forfriskende aa høre. Menigheten her tar flittig del i salmesang og "altertjenesten" med ordnede svar og Troesbekjendelse. De sidder ikke der, som paa mange steder, med tilstoppet mund, som om det er bare presten's gudstjeneste. Især hvad Troesbekjendelsen angaar burde den hele forsamling ta del, saa det ikke blir bare "presten's troesbekjendelse". Tilslutningen i de regulære formiddags gudstjenester økes efter hvert.

* * *

Det føles noget rart da søndagen kommer aa ikke holde gudstjeneste. Dog jeg har hjulpet prestene med at holde nogle gudstjenester. Den 27de august holdt jeg norsk gudstjeneste kl. 3 efm. Engelsk gudstjeneste den 2den og 29de oktober da pastor Morstad var ut av byen. Den 10de september og 29de oktober holdt jeg engelsk frm. gudstjeneste i Den Danske Luth. kirke da menigheten's prest T. M. Hansen var ute paa reise i formand embedet's medfør. Han er formand for den Danske Lutherske Kirke i Canada. Den 8de oktober holdt jeg engelsk taksigelse gudstjeneste i Claresholm og Granum. pastor Olsens kald. Det er en glæde for mig aa kunne gjøre en saadan tjeneste nu og da. Tiden blir ikke saa lang.

Ja nu maa jeg slutte ellers saa gaar det hele sikkert i redaktørens papir kurv. Alle

Kristelig Klikvæsen

Av Ingolf Marthinussen

Hvor det er let at klikke sig sammen. Saa gaar der folk iblandt os som ingen hilser paa, taler til og prøver at komme i forbindelse med. En mand i Tvillingbyen gik et helt aar paa møter i en kirke. Ingen talte til ham, ingen hilste paa ham, ingen viste nogen opmerksomhet. Det var klikvæsen baade med prest og menighet.

En søndag formiddag sat manden med hatten paa hodet under gudstjenesten. Den gode prest saa det fra platformen. Paa en høflig maate kom han ned og bad manden være snil og ta hatten av. "De skal ha mange tak for De kom og talte til mig, prest. De er den første mand som har gjort det paa et helt aar," sa den fremmede. Det var altsaa hatten paa hodet som vakte opmerksomheten, saa endog presten vaaknet.

Vi klikker formeget. Snakker med de samme, hilser paa de samme, indbyr de samme til middag eller aftens, smiler til de samme; og andre blandt os næsten fryser vi fra os. I Norge var ofte før en saadan varm og omsorgsfuld aand, særlig blandt de gamle. Du kjendte noget av Jesu-varmestrømme dig imøte. Og vidste de at vedkommende var omvendt til Gud, saa mer end een gang kunde de ta dem rundt halsen og graate med glæde. Vi savner dette idag. Vi er høflige, polerte, kolde, diplomatiske, med en utvortes Christian Science kjærlighet. Her er koldt iblandt os. Isen vil let lægge sig imellem os.

La os bryte dette klikvæsen iblandt os. Overvind dig selv, broder, ved at hilse og tale til en fremmed mand du ikke kjender. Overvind dig selv, søster, ved at komme i samtale med en kvinde du ikke kjender, hils paa dem, gi dem at varmt haandtryk, ønsk dem velkommen. Kommer de paa kvindeforeningen, be dem igjen, la dem føle sig hjemme der. At man har nogen personlige fortrolige venner er intet at utsette paa, det er naturlig og kristelig. Men glem ikke de ensomme, de ukjendte iblandt os. Om ikke vi gjør noget, er der andre som faar tak i dem, og vi mister dem. La os for Jesu skyld ta os av dem. La "klik-aanden" bli lagt i kisten, faa sin begravelse; men la ham ikke komme ut av graven igjen.

Stor er min nød og fare —

Stor er min nød og fare i syndens snarer spent, naar du ditt milde aasyn o, Krist har fra mig vendt. Akk — vær mig naadig Herre, ditt minste barn dog verg, at jeg maa fly som fuglen til hvile paa ditt berg.

Ja naar jeg vil fortvile ved verdens dype men mitt navn — o skriv det, Herre, paa livets hvite sten, og la mig kraften kjenne av din forløsnings død, ditt samfunds lyse glede du levende Guds Brød.

Ludvig Daas Zwiłgmeyer (i "Tidehverv".)

bladets lesere hilses og ikke minst vore venner ved Preeceville, og Bulvea kaldet ja hele Yorkton krete, samt vennerne i Moose Jaw kaldet, Cabri og Winnipeg. Vor adresse blir indtil vidre 609—12th Ave. E., Calgary, Alta. "Priser Herren, ti han er god og hans miskundhed varer evindeligen." Venligst.

—H. L. Urness.

Gud være takk som gir oss seier ved vaar Herre Jesus Kristus!

* * *

Intet mennesk kan være Guds medarbeider, uten at være besjælet av kjærlighet.

BAWLF, ALBERTA

October 23, 1944

Rev. A. M. Vinge, Editor,
Camrose Alberta.

Dear Editor and Friends of the Home.
Again a Greeting and sincere thanks, to
each and everyone of our Loyal Friends.
From Four Bethany Home.

Yours in the Service for the Aged.
Sister Marie Weiks.

Gifts in Cash

BAWLF, ALTA.— Mr. and Mrs. O. Olesberg in memory of Ralph Olson \$1.00; Mr. and Mrs. K. O. Eggen, Miss Bertha Eggen of Hemet, California in loving memory of brother Halsten Eggen \$5.00; Mrs. Rebecca Aker and family in memory of Petra Hanson \$2.00.

CAMROSE, ALTA.— Camrose Circuit W.M.F. \$15.00.

EDBERG, ALTA.— Hanson Bros. and Sisters in Memory of Sister Thina \$7.00.

EDMONTON, ALTA.— Central Lutheran Ladies Aid. Rev. M. S. Johnson Pastor. (to building Fund) \$15.00.

ENCHANT, ALTA.— Ibbestad Ladies Aid Rev. R. Olson Pastor, in Honor of Mrs. N. Hanson's 70th Birthday \$5.00.

FAIRY GLEN, SASK.— Mrs. Carline Orval in memory of Rev. J. Tandberg \$3.

HAY LAKES, ALTA.— Mr. and Mrs. Feragen in memory of Florence Arenstrom \$1.

HOLDEN, ALTA.— Mr. and Mrs. Joe Knudson in memory of Petra Hanson \$1.00; also from Mr. and Mrs. L. Forre and family \$1.00, and from Mr. and Mrs. E. Forre \$1.00.

IRMA, ALTA.— Sharon Congregation, Rev. J. B. Stolee Pastor, Bethany Home Day Offering \$32.35.

LANGHAM, SASK.— Mr. Henry T. Hamre (to Building Fund) \$5.00; Mr. Pauline Hamre \$1.00; Mr. Theodor Hamre \$1.00; Mr. E. T. Hamre 50c.

MACOUN, SASK.— Bethany L.D.R. Rev. Sigmund Bue Pastor \$2.60; Menot. N. D. Albert Olesberg \$2.00.

NORTH BATTLEFORD, SASK.— Bethlehem Ladies Aid, Rev. John Precht, Pastor, in memory of Rev. J. Tandberg \$5.

OHATON, ALTA.— Mr. and Mrs. John Bruce in memory of Petra Hanson \$2.00.

PARKSIDE, SASK.— Mr. and Mrs. Tang in loving memory of Father, Mr. John Thompson \$5.00.

ROSENHEIM, ALTA.— Mr. and Mrs. Knut Paulgard in memory of A. T. Folla \$1.00; also from Mr. and Mrs. Wm. Graham \$1.00, and from Mr. and Mrs. Albert Gunderson \$1.00.

ROLLO, B.C.— Mr. and Mrs. Emil Johnson \$3.00.

SEXSMITH, ALTA.— The Bethel Pentecostal Church in memory of Lars Livelton \$10.00.

STRONGFIELD, SASK.— In memory of Mrs. Grunerud of Broderick, Sask., from Mr. and Mrs. Brun and Einar, Glenside, Sask. \$5.00. In memory of Mrs. Grunerud from Mr. and Mrs. Martin Pederson \$5.00; and from Mr. and Mrs. Chris Olson \$2.00.

TOFIELD, ALTA.— Mr. and Mrs. Erick Johnson and Children in memory of A. T. Folla \$2.00; also from Mr. Otto Johnson \$1.00; Mr. Carl Johnson \$1.00; Miss Mary Johnson \$1.00; Mr. and Mrs. Ken Hudson \$1.00.

VIKING, ALTA.— In memory of Nels Forss from Mr. and Mrs. L. Wallen \$2.00; Mr. and Mrs. L. Hafso \$1.00; Mr. and Mrs. O. B. Nordstrom (to Building Fund) \$1.00.

GOLDEN VALLEY — Congregation, Rev. J. B. Stolee, Pastor, Bethany Home Day Offering \$52.37.

In memory of A. T. Folla from Mr. Elmer Johnson \$1.00, and from Mr. and Mrs. Ed. Thompson \$1.00. Mrs. Anna Loken \$2.00.

Gifts in Natura

BAWLF, ALTA.— Mr. and Mrs. Albert Pederson 10 dozen Eggs. Mr. and Mrs. Harold Olson 5 Chickens.

Beer drinkers do not have merely a heavier mortality than total abstainers, but a heavier mortality than strictly moderate spirit drinkers. This is well realized in life insurance.

T. B. MACAULAY,
Former President of the Sun Life Assurance Co.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

A Recipe for Joy

"Casting all your care upon Him, for He careth for you." 1. Peter 5:7.

Here is God's own recipe for a happy heart. It is made up of three things: trust, prayer, and thankfulness. Be anxious for nothing; be prayerful for everything; be thankful for anything—that is God's prescription.

And what will be the result of using it? The answer is given by the apostle Paul in Phil. 4:7 "The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."

We are told not to worry about our cares and burdens. We can be freed from anxiety by letting the Lord carry the burden. If a pedestrian carrying a heavy pack-sack was given a ride and sat with the load still on his back, he would still be carrying the burden. Do we do that with our burdens? When Jesus asks us to cast our burdens on Him, He means just that. Carrying our own burdens takes away the joy that could have been ours had we left them with the Lord.

By being prayerful about everything we learn to be anxious about nothing, and by being prayerful about nothing we become anxious about everything. We gain confidence and assurance by bringing our cares to the Lord and leaving them there. No one can know the joy and blessing of answered prayer unless he himself has had that experience. Our Heavenly Father has an answer for our every request even before we call.

But we must pray as those who remember that they do not deserve any blessings, and are therefore humbly thankful for whatever comes to them in the goodness and wisdom of God.

May the Lord of all wisdom and understanding give us grace to cast all our cares upon Him for He would have us to be the recipients of true peace and joy; the joy that knows no bounds in Christ Jesus.

—R. M.

President's Column

"Christ Is the Answer" is the challenge sounded forth by our 1945 convention theme. In this age of confusion and doubt how reassuring this affirmation is. There is much of weariness among people—Christ it is who gives rest. In our world of strife, He is our peace. In a world filled with temptations, He is the One who gives us the victory. In the perplexities that comes almost every day, He is the guide. When sorrows come, joy is still to be found in Him. Yes, Christ is the answer.

The Luther Leaguers of today are the church of tomorrow. Therefore there is much to bring hope when we view the future. Already this year our district Luther League has sent in \$686.57 (to September 30) for the "Youth For Christ" offering. Three Bible Camps have purchased permanent sites this summer: Swift Current Circuit at Simmie, Yorkton Circuit at Nelson Lake, and Moose Jaw Circuit near Midale. The Southern Alberta Circuit is planning a winter Bible Course, similar to those which have been of late years held regularly in the Moose Jaw and Prince Albert Circuit. It is God's Word that is His power unto salvation. The more it is taught and learned the more opportunity will the Holy Spirit have to work repentance and faith.

Our Luther League Special Faith in Action Project is progressing slowly. Interest is being shown by many. Some plans have been made. By God's grace we shall progress beyond plans to concrete action. Pray for this.

No work can go forward as it should without the wholehearted cooperation of those who are involved in it. There is strength and inspiration in sincere fellowship and firm support. Hence here is a reminder to all our Leaguers to encourage our editor and make his work easier by sending in contributions. That which you prayerfully prepare will be of blessing to others.

Word has come that one of our most faithful workers in the district, Pastor K.

A. Knutson of Cabri, will soon be leaving. We are sorry to see him leave. We thank him and God for the work he has done in our first. Our prayer is that God will continue to bless him in his new field of labor.

—GOE

They Killed the Hymn

"They sang a hymn"—but rather say They let the poor hymn die away. They did not lift the hymn along On voices eager, glad, and strong; They caught it up, a weary load, And dragged it on the dusty road. They let it drop awhile, and then Wheezing they took it up again. Thus toiled they on till, out of breath, The poor hymn died a natural death. "The hymn was sung?" Ah, phrase unfit! They killed the hymn and buried it! —

Amos R. Wells in Christ. Endeavor World (Here from The Lutheran Outlook)

—D. M.

POCKET TESTAMENT LEAGUE

(The first in a series of articles on the Pocket Testament Movement)

The Pocket Testament League is a world-wide movement uniting all those who make a regular habit of reading the Word of God daily and of carrying a Bible or New Testament with them whenever possible.

The P.T.L. was founded by a girl 13 years of age, daughter of a rich chocolate manufacturer in the year 1889 in Birmingham England. Helen Cadbury wished to give expression to her newly found faith by reading the Bible daily and by carrying her Testament with her. During her high school years, sixty of her friends, wishing to do likewise, formed a band of workers for wider service.

In 1904, Helen married Charles Alexander, a famous evangelistic leader. He saw great possibilities with an organization of this type. The two traveled together around the world four times, spreading the Word of God and giving Testaments to many.

In 1908, the P.T.L. was launched as a world-wide movement in Philadelphia. In 1916, the National Headquarters were established in New York City, where they are today. During the World War I, thousands of Testaments were distributed among the boys. In 1932 the P.T.L. was launched as one of the most important projects in the Luther League. In 1934 the Augustana Synod Luther League officially adopted the P.T.L. as a project. Today, we are encouraging our Leagues and Leaguers to become more "Bible-Centered", more "Christ-Centered". The aim of the Luther League is to have a P.T.L. Secretary in every League and every Leaguer a P.T.L. member.

At present the membership in all of the Lutheran synods is over 66,000, and all over the world the membership is 8,000,000 members.

The aim of the P.T.L. is twofold: that God's Word becomes our daily companion and guide and to equip us to be instruments in God's hands to win souls for Him.

Luther Leaguers, need we feel alone in the reading of God's Word? Need we feel ashamed to spread the Word of Light among our fellow workers? Let us band together and truly make God's Word a part of our daily living.

—C. H.

Our Father

Absolutely tender,
Absolutely true,
Understanding all things,
Understanding you;
Infinitely loving,
Exquisitely near,
This is God our Father;
What have we to fear?

The greatness of a man's power is the measure of his surrender. It is not a question of who you are or what you are, but whether God controls you.

IS GOD GOOD?

Chaplain H. Arnholt Strand

In my work with the boys of the Navy it often falls in my lot to deliver the cruel message to a boy that his brother has been killed in action on one of the world's battle-fronts. Such a message of sorrow constitutes a blow which sets many a young man thinking serious thoughts concerning God—perhaps for the first time in his life.

Some give expression to bitterness and grave doubt as to the real nature of God. Is He truly good and kind? If so, why did He let this happen to me? Are we able to answer these questions in a manner which will do away with doubt and give peace and re-assurance to the disturbed heart?

I believe there are two points which must be made clear if we are to help those young people in particular into whose lives have come the sorrow and suffering of war: Who God is and the meaning of suffering.

It is a tragic fact that so many have fashioned God in their own image and according to their personal wishes. At the first impact of sorrow and suffering such a God naturally failed them. What the prophets of old have told us about God has been revealed and confirmed by His Incarnate Son and is therefore the truth at all times.

And if we desire to understand God's relation to the tragic events of our time—also with regard to the problems war has inflicted on us personally—we must listen to the prophets. They make the fact clear that it is impossible to grasp even faintly the meaning of God's dealings in history if we leave out the reality of sin.

To the Old Testament prophets God was never an absentee God even when the people and the nation were in the midst of tremendous upheavals which brought sorrow and suffering in their wake. They understood clearly that God had one thing in mind: to save the people from the awful reality of the problem of sin. And in the fight which, God, driven by His compassionate love is engaged to reach His saving purpose—He may appear hard and cruel as seen by the human eye.

Shortly before going up to Calvary and the cross Jesus spoke to His disciples about the meaning of His action. He said; "What I do, thou knowest not now, but thou shalt now hereafter" (John 12:7). And as the heavens are higher than the earth so God's ways are higher than our ways and His thoughts higher than our thoughts. But just because they are His ways and thoughts — they will supply the satisfactory answer and we may be sure that they are safe places of refuge for our disturbed souls. And if we are not to crack up under the weight of afflictions we must come to look upon them in this light.

We are too apt to let our thoughts go to rest in the false harbor of a far too vague conception of the meaning of sorrow and suffering, regarding them as purely negative and overlooking their positive sides. And when the storms break in over us we yield to the temptation to let our hands drop in a passive attitude.

But God Himself is always in His dealings with us active in a positive way and He wants us to be active too—even in the midst of our troubles. He asks us not to fix our gaze upon the hurtful things, but to focus our eyes upon Him and upon the things which through His grace can be given life through our sorrows. God used suffering to save the world from sin. All things truly great and worth while have come out of the crucible of suffering. It was so with Christ. At times the load may feel unbearable, but God never intended us to carry alone the things that grieve and hurt. He has inexhaustible resources at our disposal. Yet, He does not always solve the problems in our lives, but as we draw near to His loving Father heart in faith, we learn to be still and to wait until He opens the way which leads to a fuller solution. "Be still and know that I am God."

Loss of face is never as serious as loss of faith.